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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment."—I. COR. 1: 10.

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METHODS IN TRACTING.

SUGGESTIONS BY THE ELDERS ON THE BEST WAY OF DISTRIBUTING THE WRITTEN WORD.

"AND daily in the temple and in every house they ceased not to teach and preach of Jesus Christ" (Acts v: 42.)

Young missionaries in the field usually ask these questions—How shall I begin tracting? What method shall I follow? There is scarcely anything they would not do to find out definitely the best manner of procedure, because the greater part of the time in the beginning is spent in tracting. No doubt there are some who will say one can not lay down a definite rule by which to gauge their work; and I quite agree with them. There is a great deal in adaptability. Some Elders doubtless can work in one way, others another; but I doubt whether there is so much in individual talent as some would have us believe. Our Heavenly Father places His stamp of approval on the worker and not on the idler. The only road to success in the mission field and to growth intellectually or spiritually, is work. This qualification is given liberally to all. In some it is more developed than in others. The point is not what the Elder does, but rather how he does it; that is, it is not the number of tracts distributed, but the manner of distributing. Better results are obtained by the farmer in digging ten acres than in scratching over one hundred.

In the last verse of the fifth chapter of Acts we find a very interesting account of the way in which the Apostles proceeded in promulgating the Gospel

in their day. We learn in the verse mentioned that the Apostles *ceased not* to preach and *teach* Jesus Christ *daily in every house;* and then we learn with satisfaction in the first verse of the sixth chapter that in those days the number of the disciples was multiplied. The method adopted by the Apostles harmonizes with my conception of the best plan to follow out in tracting, namely—never to tire in teaching the Gospel in every house, daily, with the desire to warn the inhabitants of the judgments of God, and with the help of the Lord to increase the number of disciples.

I always carry my tracts folded neatly, generally doubled. I pick out a district and then try to work in a systematic manner; that is, to visit every house once a week until it is finished. In presenting a tract I tell them who I am and what I am out here for. I endeavor to impress upon their minds the necessity of reading the tract, and always tell them that it is not an advertisement. If they manifest a desire to have me continue I proceed and explain briefly the first principles of the Gospel. Before leaving I offer them a "Bound Ray" to read, and tell them that it is my desire to get one in every house. If they do not wish to buy it I offer to lend them one on condition that they will read it. When I get a book in the house I am almost sure of a conversation upon my visit, and in this way I have the privilege of following in the footsteps of the Apostles, in that I can teach the Gospel in every house.

W. MELVIN RICH.

Tracting often proves quite unpleasant to those engaged in this part of missionary labors, because it brings one in contact with all classes of people, many of whom are prejudiced and opposed to the truth, receiving the message we bear with words and acts of disapproval, indifference, and often contempt. But we are commanded to preach the Gospel to all people, and where we cannot go, to send; we are, therefore, fulfilling this command when we leave our literature where we cannot gain admittance. The results are not always discernable; but, if we do our part, we can safely trust God with the rest. The most successful tracters are to a degree like poets—born and not made. Personal address and magnetism are great factors, although conversational abilities and ready speech are of some assistance.

The district to be tracted should be worked systematically, and a record made of the streets tracted. This record should be kept in the branch, so that the Elders following after in a few years may know just which portion has been tracted, and when and by whom.

Ascertain the days when the people are most likely to be at home, avoiding wash-days and cleaning-days, as the people do not care to stop and talk at the door on such occasions.

Dress neatly so as to command respect. Endeavor to engage the people in conversation on any topic that will interest them.

Three visits should be made, leaving two tracts at each, so selected as to follow one subject after another in their natural order, as some will not be at home to converse with you when the second visit is made.

After the first tract has been read, and you find a person who is interested in it and receives the second tract readily, it is as well to ask such a one if he would like to read something explaining the doctrine more fully than a tract,

and offer to loan him a book; for, if you wait till the delivery of the third tract before loaning books, you will miss those who happen to be away.

When a family seem interested in the doctrine, endeavor to get them to ask questions; ascertain when the man of the house will be home and let it be known that you would be pleased to call and talk with him.

When visiting a family, do not talk of religion to the exclusion of everything else. Talk upon those topics in which they seem most interested, show the views of Utah, sing songs and get acquainted, and lead them to enquire about the things they have read in the tracts but do not understand.

Do not look for results too soon; give the people time to get acquainted with you and your doctrine, and to get rid of their own erroneous ideas and prejudices.

JOHN W. GIBSON.

In the majority of cases the first visit with the members of a household will condition largely the success one will have in presenting the message to them. Care should be taken to get their good will and friendship, as far as possible, by courtesy and kindly demeanor. Also, to arouse their interest and impress upon them the value of the series of tracts, as part of the pure Gospel of Jesus Christ. If one succeeds in making these three points, the way is certainly paved for the proper presentation of the plan of salvation.

Some time ago, while I was visiting a new district, a certain lady accepted a tract from me, and then, after I had gone a few rods, she gave it to a child which was running up and down the walk. On my way back, I took the literature from the little fellow very gently, and gave him a penny, that he might not feel that he had been robbed. The mother noticed what I had done, but did not approach to say anything.

The following week, when I was going over the district with the second tract, I called at the house again. It was no surprise to me when she made an explanation; but I was surprised at the number of suggestive questions she asked me concerning the principles of the Gospel and the great interest she manifested in the same. She had borrowed the first tracts from her neighbor, and had digested them as far as she was able without further explanation. I had failed, until after the incident with the child, to impress upon her the value of the folded tracts.

For the first visit, "Glad Tidings of Great Joy," or "First Principles of the Gospel," together with the "Articles of Faith," will be found, perhaps, to give the most general satisfaction." "The Apostacy from the Gospel," folded with some other tract, may be used very effectively for the second visit. For this purpose many of the missionaries use "Rays of Living Light, No. 6," in combination with "Is Belief Alone Sufficient?" or "Is Baptism Essential to Salvation."

In making the third visit, literature on the restoration of the Gospel should be presented and explained. "Necessity of Revelation" is a very appropriate tract to be distributed with "The Restoration of the Everlasting Gospel."

It should be made a point, during the three visits, to discuss the principles of the Gospel as much as possible, bearing a short testimony whenever it can be done consistently. One conversation will usually correct far more than a

number of tracts, and it is certainly a safer criterion to be used in estimating the day's labor among strangers.

Opportunities, too, are presented while tracting for the disposal of books, so that it is always well to have a number of these along in addition to the tracts. Whenever a book can be sold, it is one point scored; for the person who is interested enough to buy a book will usually investigate the message, to some extent, at least.

In going from house to house it is well to avoid heated discussions. We are bound to meet those who are bitterly opposed to truth, and who would persecute us without the slightest provocation. But I think in too many instances we heap persecution upon ourselves. I have engaged in protracted argument many times, both during tracting and after services on the the street, but I have never seen any good results from it. This has been the experience of all the Elders whom I have talked with on the subject.

The message should be explained to the people calmly and clearly in the spirit of testimony. It is not wise to attempt to force the Gospel upon any man; neither is it the proper thing to hurl bombs at his temple of worship while he occupies it, perhaps unconscious of the danger he is in. The correct thing to do is to build for him a more imposing structure, one better adapted to his needs and proper development in every way, and then give him the privilege of moving into it.

In relation to the time for tracting, this will depend more or less upon the locality. In Yorkshire I find more people at home on Tuesday, Wednesday, and Thursday, and these days are generally better suited to our purpose. On Monday and Saturday they visit in this section, and Friday is the day for general household cleaning or "fettling," as it is provincially called.

The three visits with tracts would best be made during three consecutive weeks. So far as I have been able to observe, the majority of the people in this neighborhood postpone their theological reading until Sunday. And if the Sabbath day does not intervene between the first and second visit it will be found, in most instances, that they have not read the literature, or else have skimmed over it in such a way that they have gained no definite impression whatever.

The work will be more satisfactory, and more conversations will be had if the district gone over with first tracts is not too large to be covered with second and third tracts also before the end of the month. Otherwise, the periods between the respective visits are too long for the best interest to be maintained. Where the people work in mills and factories as universally as they do here, it is better to do the tracting as much as possible toward evening, when they are at home resting from work.

JOHN O. MELLOR.

A word about tracting "slums." I don't believe all poor people are "slummy," nor do I believe that because they live in a poor district they are wicked, for many a person with a face as black as ink and a coat of the coarsest cloth has a heart that can soon be made as white as snow. "Call thou nothing common or unclean," is just as applicable to us as to Peter. And how do we know where the children of Israel are? We are to hunt them out from the "holes

in the rocks," and if they are in the slums (poor districts) we will get them from there. "The sheep hear his voice; and he calleth his own sheep by name and leadeth them out." Now, I do not want it understood that I favor going into dens of vice. I want to keep just as far away as possible, but I believe all should have a chance of hearing the Gospel, and who knows what a tract may do for some poor person that is isolated, as we might say, from the world, and just because they are poor. I believe that if we have the spirit of our calling we will be warned of danger whenever we approach it, in a way that we cannot mistake the warning. I think I have visited some of the dirtiest and most poverty-stricken districts there are in the Liverpool conference, and I don't think I ever went near danger without being warned of it.

JAMES L. ROBSON.

I believe it is not always wisdom to offer books for sale with first tracts. We are sometimes looked upon as book agents, and at times, perhaps, refused a hearing on that account. I am in favor of getting our literature before the people, but would rather notice a desire to learn of us and our doctrine, or at least a willingness to read before offering our literature for sale. The country is at present flooded with all kinds of written salvation, for money. We are in the habit of going to each house with at least three tracts, and I believe that in so doing the people are warned as far as is in our power at present to warn them.

JOSEPH H. BRINTON.

BACK TO SUPERSTITION.

IN some quarters it is thought that Christianity is dying; that the discoveries in natural sciences have driven the thinking portion of civilized humanity away from the standards of a religion that at one time was a conquering power in the world.

We do not believe that the situation is as represented by those who would gladly attend the funeral of the Christian faith. It is not true that scientific discoveries have forced the masses away from the standards of truth. Those who have abandoned the old churches have done so because of the hypocrisy, the inconsistency, the contradictions of those who teach and profess one thing, while practising something different. The condition of Christendom, in which crimes flourish, the poor are oppressed, and the arts of war consume the strength of youth, drives pagans away from Christian missionaries and their churches, and spreads paganism, under its thousand forms, in the very centers of the so-called Christian population. Science is not to blame. Hypocrisy is.

That science has nothing to do with the prevalence of indifference and doubt that are so noticeable, is clear from the fact that enlightenment does not advance with the retreat of faith. On the contrary, superstition is filling the vacant place almost everywhere. The minds of men are becoming darkened, as they turn away from faith, and science does not fill them with light. This is well illustrated in dispatches from Paris, relating certain court proceedings, in which "sorcery" and "the evil eye" play a prominent part.

For instance, one man, living near Paris, was charged with murder. His defense was that the murdered man, his neighbor, possessed the "evil eye" and had cast a spell over him. This idea grew stronger every day, and at last he killed the "sorcerer" while in a paroxysm of rage. The dead man, he said in court, was constantly predicting misfortunes, which always happened as he had foretold. On the day when he killed him he had told him that he had only two weeks more to live, and this had made him "see red." The jury acquitted him on these tales of "sorcery."

And this is not the only case. In another similar instance the murderer was given five years' imprisonment. The prisoner, a farmer, had killed his cousin. His defence was that his victim was a sorcerer and the cause of various misfortunes which had befallen him. Several of his cows had died suddenly and a horse had gone lame, and he asked the local sorcerer for advice. The sorcerer had told him that his cousin had the evil eye, and informed him how to break the spell by performing sundry strange practices, which the farmer carried out. His misfortunes, however, came thicker than ever, and he at length became convinced that the only way to escape from the evil spell was to kill his cousin. He therefore lay in wait for him and shot him. His plea was accepted, and he escaped with the small punishment.

From the judicial recognition of "sorcery" as a mitigating element in cold-blooded murder, there is only a very short step back to mediæval prosecution of "sorcerers" and "witches," and the revival of the horrors of those dark days, so true is it that superstition, not scientific clearness of vision, follows doubt and infidelity. Emancipation from faith means the loss of bearings in a world where mysteries obscure the view in every direction. But, there is less defection from religious truth than many suppose. A great many have never seen the truth. They are, therefore, swayed from one false position to another. Genuine infidelity is less common now than it was half a century ago. And where it does obtain, it is not on account of scientific discoveries, but on account of a preference for darkness to light.

A LETTER TO LADS.

From a leaflet recently published by the Liverpool Sunday School Union, we reprint the following good advice to boys on the use of tobacco:

I want you to plan a pleasant trick with a smoker; say, one of your companions, or a brother, or with right considered respect to request your father or uncle to let you try the experiment. Ask the smoker to empty his pipe, and fill it with fresh tobacco; take a handkerchief and blindfold him; then say you are going to test whether he knows when his pipe is alight or not. Alternately let the smoker puff at his pipe when lighted and when not lighted. You will find that few smokers can tell when the tobacco is burning and when it is not, unless they can see the smoke. Does not this suggest that tobacco smoking is only a habit? If this be so, I want to urge the uselessness of beginning such a habit.

Many boys have asked me if it is right to smoke, and they have said, "My father smokes, my teacher smokes, and why should not I?" It would be

very discourteous for me to criticise your father or teacher. When you are as old as they, I would give you full liberty to think for yourself, but as one who knows much about boys, I want to urge you not to smoke until you are fully grown. Ask any adult smoker if he would advise you to begin to smoke. I have never known one who would. Sir Isaac Newton, when asked to smoke, said, "I will make no necessities to myself." Tobacco never used is never missed.

Let me give you some plain, practical reasons why boys should not smoke.

A pipe or cigarette is often said to be a companion, but it is well known that this is so only after the habit of smoking has been formed, and not before. You will have heard of, if you have not experienced, the consequences of first companionship with tobacco. Nature rebels against its introduction, and in a forcible way reminds our lads to avoid it. Headache and sickness are Nature's warning, and I wish all our boys would be warned by others, and not have this unpleasant experience themselves.

Tobacco contains a poison which is now known as nicotine—a poison that savages use to make their spears deadly. Tobacco smoking makes the blood thin; causes palpitation of the heart; lowers nervous vitality; weakens digestion; is bad for the eyes; causes whistling or ringing sounds in the ears, smoker's sore throat, and often weakness and loss of voice, and occasionally cancer of the lip, tongue, or throat. Nicotine, the poison in tobacco, is a sedative, which tends to deaden the activities of heart and brain, and therefore of every faculty of life. Athletes, oarsmen, riflemen, or any persons in training, for this reason are not allowed to use tobacco. Were it not for the remedial effects of fresh air, a boy smoker would not grow. Clever lads or men who smoke would have been cleverer if they had avoided tobacco.

Smoking is expensive. The pocket money of the average boy is not enough to sustain the habit. I sometimes wonder that parents don't see this. My business experience teaches me that more boys lose their characters through the smoking habit, by being tempted to steal, than through any other cause. The cigarette habit grows upon them; they must have their smoke; their pocket money is limited; they become an easy prey to the evil one through the petty pilfering, which is so common in business life, and *that* leads on slowly but surely to greater evil. I repeat that I know of no cause that has ruined so many boys in business life as the cigarette-smoking habit.

A director of a public company recently said to me, "You see that lad! We have reckoned that he must spend 2s. 6d. per week in tobacco. He never leaves our premises but he lights a cigarette, and his wages will not run to it." In less than a month that lad was dismissed in disgrace to the great grief of a highly respected family. Tobacco appetite had ruined his character. Any business man having large experience with lads will know of many similar instances.

When you become a master or a merchant, which of two boys would you choose for your service—the one who smokes, or the one who does not? A lad to-day who is known to be a smoker has little chance to get a situation in competition with a lad who does not smoke. If this be so, it is a strong argument against beginning, or continuing the habit.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 29, 1904.

EDITORIAL

HOW GOES THE BUILDING?

Edwin Markham, the poet, tells the following allegory:

"There is flying through the world the story of a builder, a foolish eye-servant, a poor rogue. He and his little ones were wretched and roofless, whereupon a certain good Samaritan said in his heart, 'I will surprise this man with the gift of a comfortable home.' So, without telling his purpose, he hired the builder at fair wages to build a house on a sunny hill, and then went on business to a far city.

"The builder was left at work with no watchman but his own honor. 'Ha!' said he to his heart. 'I can cheat this man. I can skimp the material and scamp the work.' So he went on, spinning out the time, putting in poor service, poor nails, poor timbers.

"When the Samaritan returned the builder said: 'That is a fine house I built you on the hill.' 'Good,' was the reply; 'go move your folks into it at once, for the house is yours. Here is the deed.'

"The man was thunderstruck. He saw that instead of cheating his friend for a year, he had been industriously cheating himself. 'If I had only known it was my house I was building!' he kept muttering to himself."

The story is an apt one, and teaches a great truth. In the building that we are erecting, working upon day by day, slowly but surely bringing nearer to completion, are we sure that we are putting in good material—are we careful that we are not cheating ourselves?

This life is the time allotted for the completion of the work. Character is the building. The contracted price is the building itself, which at the end of the allotted time, the Master will turn over to us as our own, to inhabit forever. It will avail us nothing to covet our neighbor's dwelling which may be better than ours—we can have none other save the one we have built ourselves. If, during the process of its construction, we sought to cheat someone else, we shall find that we have but robbed ourselves. If, because the Master was away, and did not always give His immediate supervision, we slighted the work; if, because we had our agency to work as we pleased, we put poor stones in the foundation, poor brick in the walls, poor timber in the floors and roof; if we "skimped the material and scamped the work," under the delusion that it did not matter—someone else had to live in the house—we

shall then awaken to the realization of the truth that as we build, so shall we inhabit, in time or in eternity.

We are building our eternal habitations now and here. Yesterday we placed a stone in the structure. Was it good and strong and true, or was it such that the storms will crumble into ruin? Whatever it was, it is there now and cannot be remedied, because the walls are constantly going up. Time alone will test its strength. To-day we are placing another stone. What kind is it? To-morrow another will go into the wall. Have we selected it? are we preparing it? The building is growing day by day. *Now*, therefore, and not when the structure is completed, is the time to keep continually before our eyes this injunction:—

"Build well whate'er you do;
Build straight, and strong, and true;
Build clean, and bright, and broad;
Build for the eye of God."

Thoughts, words, and deeds are the materials with which we build this house of character. The process is slow—sometimes undiscernible to the human eye—but it is nevertheless going on all the time. Thoughts grow into words, and words materialize into deeds, and out of these processes habits of life are evolved and established. Habits determine character, and this is the same whether they be good or bad. Thus there is growth until the end; and we are then what our lives have been—no more, no less. "Whatever principles of intelligence we attain unto in this life," says the Prophet Joseph, "will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."

The importance of this character building cannot be overestimated. It is *the* work of life. As in all structures of strength and beauty there are plans and specifications drawn up by the architect for the workmen to follow, so also has the great Master and Architect drawn plans by which we may safely build. These are to be had in the plan of salvation found in the Gospel of the Lord Jesus Christ.

N. A.

WANTED:—Copies of STAR No. 37, September 15th, 1904, at this office. Can be sent through conference presidents, and credit will be given for same.

THE *Elders' Journal*, published semi-monthly by President Ben. E. Rich of the Southern States mission, at Chattanooga, Tenn., U.S.A., appears in a new form and dress. The *Journal* now comes beautifully printed on fine paper, in size the same as the STAR. In fact, it looks so much like the STAR that we might well take it for a younger brother; and as such we give it a hearty welcome, and hope it will continue to give us its pleasant calls regularly, besides proving a source of help and inspiration to the Elders and Saints in the Southern States mission.

DEPARTURES.—The following missionaries sailed from Liverpool for Boston, September 22, 1904, per s.s. *Republic*. From Great Britain—Samuel Bennett, Thomas A. Condie, Hinman D. Folsom. From Scandinavia—Oluff Petersen,

Sister Rosella K. Petersen, Daniel Anderson. From Germany—Reuben T. Evans, Charles E. Murri, Wilford F. Madson. From South Africa—William R. Smith. The company, which included forty-three emigrating Saints, was in charge of Elder Samuel Bennett.

THE Nottingham semi-annual conference of the Latter-day Saints will meet in the People's Hall, Heathcote Street, Nottingham, on Sunday, October 2, 1904, services commencing at 10:30 a.m., 2:30 and 6 p.m. A cordial invitation is extended to all.

NOTES FROM THE MISSION FIELD.

ELDER EDWARD A. COTTRELL informs us that the Pelton Sunday school of the Newcastle conference which was organized last June, is a great aid in the establishing of the Gospel truths among the people. Two, out of the four that received baptism on September 18th, 1904, have been members of the school, where they have received a knowledge of the Gospel. Elder Cottrell also speaks highly of the value of cottage meetings.

PRESIDENT AARON CALL reports from Nottingham, under date of September 21st, 1904, as follows: "On Sunday, September 18th, two very successful district meetings were held in the Leicester branch of the Nottingham conference. The meetings were well attended and abundantly supported by the Holy Spirit. Two applications were received for baptism and much interest is being manifested by our investigators. The future looks prosperous for a harvest. We are also pleased to report that twenty-five baptisms have taken place during the past month. Nine were baptized by Elders Reed and Adams at Swadlincote, the field being practically new. The remaining sixteen were baptized at the Swinton Baths, Nottingham, by Elders Bull and Barlow. For the benefit of applicants who could not attend, another baptism has been arranged at the same place on October 1st, at 6 p.m.

THE SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference convened in the Temperance Hall, Townhead Street, Sheffield, Sunday, September 25, 1904. There were present President Heber J. Grant of the European mission; President William Moss, and seventeen Elders of the Sheffield conference; and President John W. Saunders of the Manchester conference.

After the usual opening exercises in the morning, President Moss reported the conference in good condition. The clerk presented the general and local Church authorities, all of whom were unanimously sustained; also read the statistical report, which showed three organized branches in the conference, with seventeen traveling Elders. Total souls in conference, 311.

Since the last conference there have been eighteen baptisms and twenty-four have emigrated; 92,577 tracts and 1,594 books distributed; 355 indoor meetings, and 63 outdoor meetings held; 5 new STAR subscribers received.

Elder Samuel W. Leigh spoke on the fifth commandment. Elder Lewis E. Lamb spoke on the first principles of the Gospel.

President Grant rejoiced in a personal testimony of the Gospel, and showed it was not the amount of doctrine we receive that benefits us, but that which we put into practice.

In the afternoon Elder Daniel Stuart spoke on the mission of Christ and its benefits to man. Elder Joseph W. Lee showed the difference between general and individual salvation. Elder Walter Parry pointed out that the life, works, and doctrines of Joseph Smith proved him a true prophet of God. President Grant rejoiced to know that the reputation of the Latter-day Saints was not their character. Showed that they carried their belief into daily life, and said the testimony of every true member fortified him against the prejudice of the world. Said he appreciated the English people for their liberality, and the justice extended to the Latter-day Saints.

In the evening President Saunders spoke on the atonement of Christ and the plan of redemption for the living and dead. Elder John W. Gailey spoke on the free agency of man. An anthem, "Jerusalem, My Glorious Home" was rendered by the choir, which was under the direction of Brother G. H. Mellor.

President Grant bore testimony of the divinity of the mission of Joseph Smith. The Latter-day Saints being in the minority is no evidence that they are not right. Through humility and honest research all may obtain a testimony and knowledge of the Gospel of Christ.

In concluding, President Moss bore testimony to the Gospel, and expressed his appreciation to all for the interest they had taken in the cause of truth.

Saturday afternoon President Grant met with the Elders, received their reports, and gave some timely instructions.

WALTER PARRY, Clerk of Conference.

EXPERIENCES OF AN ELDER.

BEING AN ACCOUNT OF INCIDENTS IN THE LIFE OF ELDER WILLIAM GIBSON DURING HIS MINISTRY IN GREAT BRITAIN, 1841-51.

(*Continued from page 608.*)

In replying to Mr. Kennedy I spoke somewhat as follows:

"I have, my friends, been called an ignoramus, and if ignorance of Greek and Hebrew makes a man an ignoramus, then I am one, for I do not know anything about them. But God has been kind to me in giving me a little of that which is generally called common sense. I cannot test Mr. Kennedy's assertions by Greek and Hebrew, so I shall have to bring them to the simpler test of that sense about which I have spoken.

"But first I wish to give my friend a bit of advice. For years he has been telling his congregations in Paisley and other places that the Scriptures of the Old and New Testament are the words of God, and those who will not believe them as such will assuredly go to hell. Now I advise him to tell his congregations that he has found out that the Scriptures are not translated correctly and cannot be understood without a knowledge of Greek and Hebrew, there-

fore, as his congregations are, even as I, a set of ignoramuses, they need not believe the Scriptures as written. Though the Bible says the commandments of God are so plain that he who runs may read, and so simple that any man, though a fool, cannot err therein, yet without a knowledge of the dead languages people cannot understand even how to get baptized.

"Let us now see how your Greek logic will agree with common sense. We will take Matthew iii: 16 first, where it is said that Jesus, when He was baptized came up out of the water. Mr. Kennedy says that in the Greek, this does not mean *out of*, but merely *from*, and from does not presuppose that He was *in* but only *at* the water. To prove this Acts xii: 10 is quoted, where it says the angel departed *from* Peter; and then it is declared that the character which is translated *from* in Acts is the very same that is rendered *out of* in Matthew. We are told that we cannot believe the angel was inside Peter, but only *at* or *beside* him.

"What a pity to spoil such fine logic. It is almost as good as proving that a horse chestnut is a chestnut horse. Why not, when the same character is in both terms? Let us apply Mr. Kennedy's rule of interpretation to Acts xii: 17. 'But he beckoned unto them with the hand to hold their peace, declaring unto them how the Lord had brought them *out of* prison.' Now, if Peter had had Mr. Kennedy with him, he (Mr. Kennedy) could have proved to Peter from the Greek, that *out of* does not mean *out of*, but only *from;* and *from* never supposed he were *in* the prison but only *at* or *beside* it, perhaps just looking in at the gateway, when the angel came and led him away.

"Now, let us consider his assertion about the word *into*. He declared that this word in the New Testament does not mean *into* but only *to* a place, or beside it. True, he only asserted this, and did not attempt to prove it, but we will suppose that he would not deceive anyone. How will this apply to Matthew xxv: 41, 'Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.' Mr. Kennedy's Greek logic comes in very handy here. By it he has proved that immersion is not the proper mode of baptism, but that it is by sprinkling, and, therefore, by the same reasoning, this passage of Scripture means that the wicked are not to go *into* the fire, but only *to* it, and be sprinkled with the brimstone. This may be a comfortable doctrine, but there are objections to it."

About this time Mr. Kennedy got anxious for me to sit down. At length he took out his watch, and, after looking at it, he held it over in front of the platform. He looked first at the audience and then at me, as if to say that my time was up; but just then I turned towards him and I saw this bit of play. Taking up my watch I said: "Put up your watch, Mr. Kennedy. Mine tells me that I have over twenty minutes to speak yet, and I intend to take up every minute of it.

"Let us now consider Mr. Kennedy's assertion that there is no such thing as immersion in all the law of Moses, but that all cleansing was done by sprinkling. To prove this Numbers xix, was quoted, and verses eighteen and twenty were read. The latter part of the nineteenth verse was missed. Now, Mr. Kennedy why did you omit that? Was it because you wished to deceive this audience? The eighteenth and part of the nineteenth verses say that an

unclean person was to be sprinkled on the third and the seventh days. The twentieth verse says if he were not sprinkled he was to be cut off from the congregation; but what does the latter part of the nineteenth verse say? the part that was omitted? It says: 'and on the seventh day he shall purify himself, and wash his clothes, and *bathe himself in water*, and he shall be clean at even.'

"Now, friends, what do you think of the reverend gentleman, he who calls Joseph Smith a liar and an imposter?

"Now, just one more point—that one regarding the baptism of the Holy Ghost which Mr. Kennedy said was by pouring; also that if the higher baptism could be administered by pouring, then certainly the lower baptism of water could be rightly administered the same way. Mr. Kennedy did not read the account of how it was given, as he promised. Instead of reading Acts ii: 1, 4, he read the 16th and 17th verses, where Peter is speaking of something that Joel declared was to happen in the last days. I shall therefore have to read these omitted verses also. 'And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and *it filled all the house where they were sitting.*' Now, if a number of people are sitting in a house, and if that house is *filled* with anything, either water, air, or the Spirit of God, would not all in that house be immersed in that thing with which the house was filled? Certainly. If the Spirit was poured on the Apostles, it was poured long enough to completely fill the house; therefore they were immersed in it."

Mr. Kennedy then arose and said he would discuss no longer with a "Mormon"; but if any other gentleman would come upon the platform he would discuss with him. Accordingly, a Mr. Lauder, the leading Elder of the Christian Disciples, or Campbellites, came up. Whenever he quoted a passage that did not suit Mr. Kennedy, that gentleman would spiritualize it. When Mr. Lauder complained of this, he replied that he did only what the Campbellites and all other parties did. There was but one party that took the Scriptures as they read, he said, and that was the "Mormonites." At this point my chairman and I left the platform, the people began to leave, and the meeting broke up.

In order to get rid of me, the parsons and their friends combined against me and would not buy any of my wares. As I did not wish to be a burden to the Saints I decided to move to Glasgow. Before going I organized a branch of the Church at Kilmarnock with forty members, and placed Elder John Lyon, Sen., to preside. The work continued to spread through the blessings of the Lord on the labors of Elder Lyon and the rest of the priesthood, until a conference was soon organized. As for Mr. Kennedy, he went back to Paisley, where his mind become affected. The last I heard of him was that he was going through the streets giving large orders for books and other things, which of course were taken down but never sent. He was an object of great pity to all in the place. Mr. Robinson went back to the Irvingites, but did not live long. I never heard of him coming out again to lecture against the work of God.

[TO BE CONTINUED.]

CURRENT COMMENT.

THE "SOUL" OR THE "GHOST."

SOME years ago Colonel Ingersoll sent to a Kentucky friend a jug of old whiskey with the following note:

"I send you some of the most wonderful whiskey that ever drove the skeleton from the feast, or painted landscapes on the brain of man. 'Tis the mingled soul of wheat and corn. In it you will find the sunshine and the shadow that chased each other o'er billowy fields; the carol of the lark, the breath of June, the wealth of summer and autumn, content, all golden with imprisoned light. Drink it and you will hear the voices of men and maidens singing gaily the harvest home, mingled with the laughter of children. Drink it and you will feel within your brain the starred dawns and dreamy dusk of perfect days."

The jug and note were seen by Bishop Potter of New York, who affixed the following postscript to the letter: "I send you some of the most wonderful liquor that ever brought a skeleton into a closet or painted scenes of lust and bloodshed in the brain of man. It is the ghost of wheat and corn crazed by the loss of their natural bodies. In it you will find transient sunshine, chased by a shadow as cold as an arctic midnight; in it the breath of June grows icy, and the carol of the lark gives place to the forebodings of the raven. Pure liquor at a "minimum cost" will make impure inebriates at the maximum cost to the drinker.—*Ex.*

THE ARCHBISHOP OF CANTERBURY IN AMERICA.

THE Archbishop of Canterbury is visiting in America. Last Monday he addressed an assembly of twenty thousand people in Washington. There was much display and a procession in which the Archbishop, dressed in his scarlet robes and hood, occupied the post of dignity.

In his address the Archbishop said: "It has been given to us English-speaking folk in the manifold development of our storied life to realize in practice more fully than other men the true meaning of the liberty wherewith Christ hath made us free. It is not an heritage only, but a splendid sacred trust, and must be used determinedly daily to the glory of God and the good of men. We from across the sea join hands with you in the endeavor to translate the ideal teachings of our Master into an accomplished fact. No other period of Christendom can compare with ours in the possibilities within our reach. No other part of Christendom can do for the world what we on either side of the sea can if we only will."

TOURISTS' BAD BEHAVIOR.

THE organ recitals given in the big Tabernacle, Salt Lake City, usually draw large crowds of people, who appreciate this free treat to some of the finest music of the masters on the world famous organ. However, sometimes visitors leave their good manners and common courtesy at home, as illustrated in the following from the *Deseret News:*

"What was one of the most flagrant breaches of courtesy, if not of decency, occurred in the Tabernacle yesterday. As the organist was working up to a fine presentation of the overture to Tannhauser, the last number on the recital

program, from fifty to one hundred tourists rose from their gallery seats and tried to get out, without waiting for the recital to end. The audience had been notified by Custodian Thomas that the 6 o'clock train for Saltair would be held for their accommodation, but this did not seem to make any difference, for the ill-mannered throng swarmed down the back stairways and tried to get out. There was no doorkeeper at the north entrance, and, taking advantage of this, the crowd at that point deliberately burst the double doors outward, thus breaking the locks and bolts, and so getting out. The man in charge of the south entrance, hearing the noise, hurried over there, and in his absence the crowd inside the south doors burst out in the same way. This created so much confusion inside that the organist stopped in the middle of the overture, and quit. After the crowds had disappeared, Professor Ap-Madoc, Miss Emma Ramsey, and a number of well known musicians who had been in the body of the house, came up into the choir, and Professor McClellan finished for them the Tannhauser overture."

It will now be in order for some one of that party to print a book about the Latter-day Saints entitled: "How I Escaped from the Mormon Stronghold."

THE POPE AND THE FREETHINKERS.

A CONGRESS of Freethinkers was recently held in Rome. The Pope, in a letter to Cardinal Respighi, vicar of Rome, expresses his "infinite grief" when hearing of the movement. He says:

"Intelligence which pretends to be independent of God is guilty of sacrilege towards Him. The demonstration becomes infinitely more serious when it is remembered that it has been made in Rome. Although the powers of hell cannot prevail against the church, nevertheless the meeting of these forces in an International Congress of Freethinkers has in it something of the nature of an outrage and a provocation towards Rome, the tranquil and venerated seat of Christ's vicar. We consider that it is an offence against God and against us, and we feel deeply grieved." The letter concludes by dwelling on the imposing demonstration of Roman Catholics throughout Italy on behalf of the Pope at this sad moment.

The Pope requested Cardinal Respighi to cause prayers of expiation to be said in all churches of Rome.

SALT LAKE AS A MUSIC CENTER.

PROFESSOR AP MADOC, the well known musical critic, who has been recently visiting Salt Lake City, expressed himself to a representative of the *Deseret News* as follows:

"Is there any reason why your delightful city should not become the musical center of the west, northwest, and southwest?" he asked. "There is so much in your favor in this matter that the question is at least very interesting. Your location and climate cannot be excelled. Your health-giving lake cannot be duplicated—it is an everlasting attraction and joy. May it never get dry! Your great choir and organ cannot be excelled in their inspiration and musical education. Your Tabernacle is the most perfect accoustical hall in the world. Your people, and those of all the adjacent states are already musical, and must become more so by the nature of the soil, climate, scenery, social

and educational advantages; last of all and best of all, you seem to have plenty of talent, art, and appreciation."

HOW MINISTERS ARE "PERSECUTED" IN UTAH.

THE *Logan Journal* of recent date has the following:

"Rev. J. D. Nutting, a traveling evangelist who has labored in Utah for many years, recently came to this city, and concluded to start a campaign against sin here. He is accompanied by two others and they have a 'gospel tent' in which they hold forth. Desiring a place to pitch it, they applied to President Joseph Morrell for permission to use the Tabernacle square.

"After consultation with his counselors, President Morrell announced that there was no objection to their using the square for a week, provided they simply desired to preach the Gospel as they understood it, and refrained from attacking Mormonism and abusing the Mormon people.

"But this latter proviso didn't suit Mr. Nutting at all, and he grew very indignant over being 'tied down in that way' as he termed it.

"'Well,' said Mr. Morrell, 'if our missionaries abroad could get that sort of a concession, I tell you they would be very grateful, indeed, and if you cannot see your way clear to accept it, we don't care.'

"Mr. Nutting departed very much vexed, and with his Christian (?) feelings very much wounded. It is strange that such ardent disciples of Christ as he cannot discuss the truth without attacking some one else."

SORROW.

"Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities,
Whereon our firm feet planting, nearer God
The spirit climbs, and hath its eyes unsealed.
True it is that Death's face seems stern and cold
When he is sent to summon those we love;
But all God's angels come to us disguised;
Sorrow and sickness, poverty and death,
One after another, lift their frowning masks,
And we behold the Seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the front of God.

JAMES RUSSELL LOWELL.

CONTENTS:

Methods in Tracting	609	Departures	617
Back to Superstition	613	Notes from the Mission Field ...	618
A Letter to Lads	614	The Sheffield Conference ...	618
Editorial:		Experiences of an Elder... ...	605
How Goes the Building? ...	616	Current Comment	622
Editorial Notes	617	Poetry: Sorrow	624

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